

CHRISTIAN SECRETARY.

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GURD N. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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Extract of a Sermon delivered by Rev. Benjamin M. Hill, Pastor of the Baptist Church in New Haven, at the Annual Meeting of the Conn. Baptist Missionary Convention, 1828—This sermon is contained in the 12th number of the Baptist Preacher.

"Regard the modern missionary of the cross, as he labours in his work of weighty responsibility. The house of his birth, the fireside of his parent, the society of his youth, the local beauties which delight the ripening energies of his mind, and implanted in his heart the sweet sensations peculiar to a native home, have all lost their powerful attractions in his eyes. His Divine Master has said to him, 'follow me;' and, deeply imbued with the spirit of his Master, remembering that he is, while here, but a 'pilgrim and a stranger,'—behold! he leaves all, and follows him. He looks around upon the desolations of Zion; he sees the heritage of the Lord scattered upon the mountains; he beholds the unrelenting enemy exerting his destructive power over the souls of men; he gazes with astonishment and grief upon the wide extended progress of sin and vice; and with a heart wrung with anguish known only to such as himself, he bids farewell to worldly ease and honours, that he may subserve the cause of Christ, and rescue ruined man from woe;—choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And now follows the indefatigable man as he prosecutes the objects of his mission. See him climb the bleak and rugged mountain, or tread the lonely glen. Accompany him, when the wintry tempest howls around him, or the midsummer heat oppresses him. Visit with him the obscure and decaying cottage of the poor and needy; partake of the homely repast, and lodge upon the uneasy pallet, which are sometimes the only thank offering to be found in these habitations of sorrow and affliction. If you have the courage, penetrate with him the haunts of dissipation and vice, and the abodes of wretchedness, where disease and ill pour forth their pestilential vapours. If his expanded soul bid him extend his toils, encounter with him the perils of the ocean; the rudeness and caprice of heathen; the unbelief and opposition of idolaters; the danger of unhealthy climates; and the social, intellectual, and spiritual sacrifices incident to such a situation; and then determine what, besides love to God, love to the Church, and love to the souls of men, could induce this man thus to labour and spend his strength.

Is it for ease and comfort? He expects and finds none, but such as strengthen and support his heart, and allow his soul a foretaste of that bliss, which will be his portion when he has ceased from his labours, and his works do follow him.

Is it for wealth? Ah! let his humble equipage, his scanty wardrobe, his simple fare, and his numerous wants, tell the story of his earthly possessions.

Is it for honour? Indeed, if being despised and considered weak; if being reviled, persecuted and defamed; if being made as the filth of the world, and the off-scouring of all things, are honours, then do honours thickly blush upon him. No, my brethren, these are not the motives or objects of the evangelical Missionary. He aims at cultivating the wastes of Zion, and winning souls to Christ. His labour is to correct the vices, and to enlighten the darkness of the world; and though he endure the "heat and burden of the day," he feels encouraged to prolong his toils, if, when looking over his field of labour, he can discover here and there a plant, cultivated by his hand, whose fresh and beautiful boughs assure him that he has not laboured in vain, nor spent his strength for naught.

And this is the spirit, and these are the objects of every evangelical missionary

operation. The men who aid this cause are men of kindred spirits; they drink from the same spiritual fountain; they breathe the same divine atmosphere; and the congenial feelings of their souls, mingle in the same moral element. It is the fountain from which the Apostles drank; Christ and his cross: it is the atmosphere of the Bible; it is the element of truth.

This strong resemblance, which modern missionary labours bear to those of primitive times, is further proof of their evangelical nature.

Some notice might be taken, in this place, of the multiplicity of embarrassments attending missionary operations, but the thorough consideration of this subject would occupy more time than we can now consistently devote to it. It may be sufficient to say, that embarrassments of a serious nature do exist. The enmity of the world, the apathy of the church, and the unsanctified passions of human nature, array themselves, like a mighty host, against this heavenly begotten work.

If the embarrassments attending missionary operations, arose only in the spirit of the world, they would not be so much as mentioned; but when missionary treasures are unsupplied, and missionary operations are circumscribed, through the apathy of the church or Jesus, or the jealousies, covetousness, or worldly mindedness of His professed friends, then have we cause of sorrow and regret.

It is a lamentable fact, that the standard of Christian feeling, with reference to the spread of the Gospel, is, comparatively, low; selfish, and other unholy feelings, seemingly incline multitudes rather to seek their own than others good; and that expanded benevolence which the Saviour teaches us to exercise, seldom manifests its dwelling in their hearts, by those spontaneous efforts to evangelize the world, in which they might come up to the "help of the Lord against the mighty."

The angel which is flying in the midst of heaven, with the everlasting Gospel, will not have executed his commission, until all the earth shall have heard his voice, and every nation and people shall fear God, and give glory to Him. But all these embarrassments impede his blessed progress. Let such as cause them, remember that the eye of God is upon them, and that they are answerable to Him for all the mischief that may arise from them, to the souls of men: and let them decide whether, through their means, the angel of the Gospel shall any longer be restrained in his flight—whether the chariot wheels of immmanuel shall be impeded by embarrassments which they may occasion."—Chr. Watch.

THE AN-TI MISSIONARY SPIRIT.

"Forbidding us to speak to the Gentiles that they might be saved!"—1 Thess. ii. 16.

It is worthy of notice that St. Paul in this passage describes the anti-missionary spirit, of his days, as the sin which above all others, finished the fatal climax of guilt in the unbelieving Jews. Many modern opposers of Missions to the heathen and other evangelical exertions at home, would be thought to object from motives of purer piety, and philanthropy; but it might be well for them to reflect that the apostle represents the opposers of his time in a very different light; "they please not God, and are contrary to men."

To describe the precise forms, the guise and bearing of this unholy spirit, would be an endless labour. They are incapable of being perfectly defined. This spirit assails the cause of Christ at every point, from every quarter, and under every disguise. The thousand shapes of the fabled Proteus, and the ever-changing colours of the Chameleon, afford but feeble images of its innumerable variations; nor did Josephus in the defence of Jotapata, or Archimedes himself in the defence of Syracuse, display such inventive ingenuity, such evasive subtlety, such endless versatility of address, as is displayed in its resistance to the operations and appeals of the most decidedly Christian charities. I pretend not, therefore, to complete enumeration. I can only mention a few of the most popular modes of opposition.

Sometimes it assumes the guise of *liberality of sentiment*. It directs its efforts against the necessity of the object. Men it is said, are not in a ruined condition by sin. They can be happy without the gospel. And then the patrons of evangelical exertions are (with all due liberality) stigmatized as *bigots*—But, brethren, "if ye be reproached for the name of Christ, happy are ye."

Sometimes it assumes the character of

rational Christianity. Its hostility is directed against the system of faith. It is admitted, that the gospel should be preached to every creature, but what we would propagate, it is said, is not the gospel. Or at least, it is a corrupted, interpolated gospel, mingled so largely with gloomy dogmas, and mysterious absurdities, as must either prevent its reception, or pervert its operation. And then comes the stigma of *superstition* and *fanaticism*.—But when thus reproached, we do well to remember the words of our master, "He that is ashamed of me and my words before a sinful generation, of him shall the Son of Man be ashamed before his Father and the holy angels."

At other times it assumes the attitude and tone of *patriotism*. It now attacks the design and tendency of religious associations. It is whispered in confidence, or trumpeted from the press, that a secret conspiracy is at work in the religious world—that a deep plot has been laid by the clergy, to get the control of public affairs, and change the constitution of our free and happy government, into an unrelenting system of religious despotism. And then these societies are represented as accessories to the plot, and branded as engines of *Priestcraft*, *political usurpation*, and *hypocrisy*. A charge so unfounded and absurd, can be current only among those who will not, or cannot see, that in this country such an event is neither wished for, nor possible. Yet even He who declared, "My kingdom is not of this world," was stigmatized as the leader of a political faction. "And if they have called the Master of the house Belzebub, how much more they of the household?"

In another quarter it puts on quite a different shape, and comes with the meek voice and aspect of *Christian sanctity*. Now it complains of the indulgence of *improper motives*, by those who conduct and patronize these evangelical institutions on a large scale. It is urged that such display and magnificence, such popular exhibitions and public contributions, savour of pride and ostentation, and are inconsistent with the silent and humble spirit of Jesus Christ. The objection, "Do not your aims before men to be seen of them," is repeated, and applied with endless iteration. And thus, confounding things essentially different, in the view of our Lord, the motive and manner of doing good, and blending in one indiscriminate censure the uses and abuses of public charitable combinations, the whole are stigmatized as of a piece with the ostentatious works of the ancient Pharisees.—But the devoted followers of Christ will remember that he who said, "Do not your aims before men to be seen of them," said also, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven." NEWTON

FEMALE COMMUNION.

To the Editor of the Christian Watchman.

In your paper of August 29, I observed a communication on Infant Baptism by a Layman, purporting to be remarks upon Doctor Woods's Lectures on Infant Baptism. I took particular notice of your correspondent's reply to what the Doctor says about Female Communion, at page 19, of his Lectures. To my mind not trammelled with the dogmas of human tradition, the remarks of the Layman might be considered as satisfactory. It is certainly a matter of astonishment that any, especially men of piety and literature, should pretend to place infant baptism and female communion upon a footing, pretending that there is as much proof for the former as for the latter in the Scriptures: yet we know that this has been frequently done. Those who have replied to Pedobaptists upon this point have generally observed, that females believed and were baptized as well as males,—that they were members of the church as well as men,—that they were as capable of examining themselves,—of discerning the Lord's body, and of doing it in remembrance of Christ, &c. But we would remark (and it is a circumstance with which Doctor Woods might have been supposed to be acquainted,) that there is in the Scripture both an express command and express precedent for female communion. In the 11th chapter of the first Epistle to the Corinthians, from the third to the seventeenth verse, the word (anor) man, occurs fourteen times; the word (gunc) woman, occurs sixteen times in the same verses. After speaking of the man and the woman, as both members

of the church, and after having pointed out their peculiar duties in some respects, the Apostle uses the word (tis) at the sixteenth verse of both genders to both (anor and gunc) and then uses the pronouns ye and you, addressing both the male and female members of the church. As the pronoun stands for the noun, so you represents both man and woman, its antecedents. "As often," says the Apostle, "as ye," who? doubtless the members of the church, both males and females, whom he had been addressing, "as often as ye," men and women, of whom I have been speaking, eat this bread and drink this cup, ye do shew, (or show ye) (men and women,) the Lord's death till he come. Here then is a positive command for females to commune, or to shew the Lord's death till he come. We shall now attempt to give an express precedent of the same thing. Acts ii. 43.—And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. The question here is, For what noun does the pronoun (they) stand? Let us examine the context—chap. i. 14. These all continued in prayer and supplication, with the women, and Mary the mother of Jesus, &c. The number of the names together were about a hundred and twenty. Chap. ii. 1. And when the day of Pentecost was fully come, they were all with one accord in one place. Verse 41. Then they that gladly received his word were baptized: and the same day there were added unto them (the 120,) about three thousand souls. And they, the men and women, even they, the 3120 continued steadfastly in the breaking of bread. Here, the pronoun *they*, has the nouns, men and women, for its antecedent, and as it stands for the nouns in the plural number, let us read the nouns in its stead. And the three thousand one hundred and twenty, men and women, continued steadfastly in the breaking of bread. Is not this an express precedent for females, to commune or eat bread in remembrance of Christ?

I observe that Doctor Woods repeatedly acknowledges (in his Lectures,) that infant baptism cannot be proved, cannot be supported by the new testament, and yet places female communion upon the same footing. We should think that this was rather a poor compliment to the female members of Pedobaptist churches.

ONESIMUS.

SABBATH SCHOOLS.

The following is from the Circular letter of the Westfield Baptist Association for the current year, and embraces a subject of vast importance.

In forming our estimate of the utility of Sabbath Schools, we must not view the institution merely as a scheme of instruction, but also as a scheme of education. There is a great difference between mere instruction, and education. The first barely states what is true, the last includes a persuasion to practice it. Solomon's injunction, "Train up a child in the way he should go, and when he is old he will not depart from it," though there are some exceptions, is, nevertheless, mainly true, and must have a place in our creed. If Sabbath Schools have such a powerful influence on the consciences and morals of community, who can hesitate to yield their approbation and firm support? Not the Church; for, as far as means are concerned, they are powerful auxiliaries to the increase of her light, purity, and numbers. Not the State; for sin is a reproach to any people, and righteousness exalteth a nation. Not individuals, who regard their liberty, property and lives, and deprecate the ravages of licentiousness and immorality. Sabbath Schools, then, have a direct and important bearing on the prosperity of nations, communities and individuals; the happiness of men in this and a future life; and nothing but ignorance, inconsideration, or obliquity of heart, can lift up its voice against them.

Much of the success and prosperity of Sabbath Schools depends on the feeling of the parents of scholars. If they take little or no interest in the affair, it is certain the children will not. But how can parents, especially Christian parents, be indifferent to a subject, which, as we have seen, is essentially connected with the present and eternal interest of their children? As far as the present life is concerned, to say nothing of a future state, a knowledge of the scriptures must be valuable. A great moral revolution is taking place in the world. Men are awaking to think on moral and religious subjects; and these subjects must sooner or later take the advance of those that are limited to the present life.—Vast sums have been expended, and great pains taken, to acquire human embellishments; and a knowledge of human affairs, which were comparatively unimportant; all of which will be rendered useless at the hour of death. But times are changing. It will not be long, it is believed, before those who have neglected the knowledge of the Lord, will become small in their own eyes, and in the public mind; for assuredly the kingdom under the whole heaven shall be given to the saints of the Most High, and the knowledge of the Lord shall cover the earth.

Those who have the management of Sabbath Schools cannot be too careful in the selection of Teachers. If the Minister of the gospel be excepted, we know not of a more interesting and responsible employment, than that of a

faithful, pious and affectionate Sabbath School Teacher. To such it belongs, to give the earliest exercise to those mental powers that are shortly to rule the world. To them it is assigned, to give the earliest direction to those moral powers, which through the Holy Ghost are soon to renovate the world. We would not fix the standard for a Sabbath School so high as to depress and discourage; yet who, that admits the above statement, (and who will deny it?) but will feel at once, that it is an employment worthy the most assiduous attention? Fixing a correct sentiment in the mind of a child, may ultimately prove the means of his conversion to God. That man may one day become a Luther, who may shake to the foundation some Anti-Christian power. He may become a Whitefield, whose piety and eloquence may carry with him a halo of gospel glory, wherever he directs his course. Or that person may become a second Mrs. Fry, or Newell, or Judson, who, like ministering angels, bless the world, and become at once an honor to their sex and to the gospel. The labours of such men and women will doubtless transmit the same blessing to succeeding generations. And where, under the blessing of Him who has taught us not to despise the day of small things, may the effects of one effort of a Sabbath School Teacher extend? Your names, to be sure, may not emblazon and adorn the historic page of the heroes and heroines of this apostate world; but your record is on high, and your judgment is with the Almighty. And remember, that what is frequently in high estimation among men, is abomination in the sight of God; and what may be entirely overlooked by men, may be had in everlasting remembrance before God. She hath done what she could, is an honorable testimony. It is almost certain that the erection of this spiritual building is not to be effected by the single act of an individual, but by an immense multitude of workmen, to each of whom is assigned his proper place and employment. No person, however small his capacity, need stand idle. He may hew in the mountain, transport the materials, drive a pin, clear away the rubbish, or do something for the completion of this heavenly building.

The minister will always be forward in promoting Sabbath Schools. Nothing can be more pleasant in the discharge of his arduous duties, than to preach to an enlightened, intelligent, and spiritual people; and next to his own labours, nothing lays a better foundation to make them so, than the schools of which we speak. On the other hand, nothing can tend more to paralyze exertion and damp the spirits, than, after the labour and anxiety of preparation, to perceive that his words shoot above the heads of his people, and that they are ignorant of the subject on which he discourses.

How greatly, brethren, are the children of the present day distinguished above many of their parents. We look back to the days of our youth, and we are indeed led to regret. No understanding. We were indeed led to the sanctuary; but being young, like bottles placed in a shower of rain, we caught but little; whereas the teacher in the Sabbath School takes them one by one and fills them full. If children of the present day improve their superior privileges, they will, under the blessing of God, be useful and happy; if they neglect them, they will certainly fall in the rear of others of the present day, and the serious and fatal consequences will probably be matter of future and unavailing lamentation.

Is it not a lamentable fact, brethren, that in years past, we as a denomination have been criminally neglectful in this and other things which contribute much to the prosperity of our churches and societies? Conscious that we were correct in the article of baptism, as well we might be, we have seemed to relax our exertions to secure other important advantages, essential to our prosperity, expecting to succeed without them. Other things being equal, we firmly believe that the Baptist denomination must advance; and if, under all the disadvantages of our neglect, we have grown to our present dimensions, what might now be our condition, if we had availed ourselves of every advantage within our reach? We rejoice, dear brethren, to observe the increasing interest which our churches feel, in Sabbath Schools, in the support of the gospel, erection of houses for public worship, missionary, Bible and tract societies, &c, and trust they will all be of incalculable advantage to the cause of Christ.—May the grace of our Lord Jesus Christ be with you all. Amen.

MISSIONARY INTELLIGENCE.

From the London Baptist Magazine.

CALCUTTA.

The following letter has lately been received from Mr. Robinson, the Pastor of the Lal Bazar Church in this city.

Calcutta, Jan. 23, 1828.

In my last, I informed you that seven persons had been baptized this year, and that we expected another. In this we were not disappointed; the person alluded to was baptized on the last Sabbath in Dec. Since I wrote last, we have lost 3 members by death. One of them came to her end by her clothes catching fire. She was alone when the accident occurred; and being a paralytic, she was unable to help herself. When the persons with whom she lived entered the room, she appeared to have been dead some hours. Another, a country-born man, who was in the army, died at Burdwan. I have not heard any particulars; but from his general character, there is every reason to hope well of him. Another, one of our oldest members, (she having been baptized full twenty years,) did not give us much pleasure in her end. She had for many years been a woman of some repute in the church; but it seems, that the enemy was permitted to gain some advantage over her at last, and to bring a

dark cloud over the closing scene. Another old woman, the first member who died last year, made a very happy exit. As often as I visited her, she appeared patient under her sufferings; resigned to the will of God; simply, but firmly trusting in Jesus, and even wishing to depart. We have also lost another, whose end was attended with some interesting circumstances. He was one of those whose names were entered on the church book as missing.

Of this class were John de Sylva and his wife. Nothing had been heard of them for a long time; but a few months ago, I received a letter from Mr. Fenwick containing an interesting account of our poor brother's death. It seems, that he and his wife had retired to Sylhet, which, I believe, was their native place; where they entered into the service of an English gentleman, with whom they lived till poor John was called away. Mr. Fenwick knew nothing of them till he received a note from the gentleman, requesting his attendance at the funeral of a native Christian. Then he discovered who they were, and learned from John's wife, such particulars as fully authorize the conclusion, that he both lived and died like a Christian. The gentleman also with whom they lived, has given them a very excellent character.

All this is very encouraging, and shows that native Christians, though often weak and needing the superintendence of their more established brethren, can sometimes stand alone, and even adorn the Christian character in these circumstances. It says much for the piety of this poor couple, that though under the eye of no pastor, absent from all the means of grace, and enjoying the company of no Christian friends, they not only acted as it becomes Christians, but even maintained a spiritual frame of mind. Poor John was personally known to me when I was in Bengal before. He bore a Portuguese name, because he had, previously to his joining us, become a Roman Catholic; but he was a native of Bengal, and, I believe, born in the district of Sylhet. About the year 1815, our Serampore brethren sent several native brethren to preach the gospel in Sylhet. John, though not much of a preacher, accompanied them; as it was natural for him to wish to visit his native place under such circumstances. They met with considerable encouragement, and several natives were baptized; but as the native brethren did not permanently settle there, the converts were of course left to themselves, and there is too much reason to fear, they have fallen away. One of them, however, has been discovered by Mr. Fenwick, who writes concerning him, that he has high character and good repute.

The number of members in the Lal Bazar church, including all who are absent, was at the end of last year one hundred and two, of whom only five, beside myself, are Europeans. Our members are all poor; there is not one among us who can be called a person of property; there is not one who receives a genteel salary, or who makes a genteel appearance. Not less than seventeen of our members are wholly supported by the church; and there are others in very needy circumstances. Those whom the church wholly support, are the blind, the lame, and those who, through age and infirmities, are unable to support themselves.

We received at our last church meeting, two Scotchmen, whose names are not in the above list. One of them was restored after exclusion; the other is a sailor who had been baptized at Serampore on his last voyage to India. As he is now settled in Calcutta, he wished to join us, and we gladly received him; for though a poor man, he seems to possess much sterling piety, and we hope useful gifts also. We have yet one candidate for baptism, a poor Mahomedan woman, who received her first impressions from hearing her daughter, a girl of fourteen, read the Scriptures. She read in English, and gave the sense to her mother, as far as she understood it, in Hindostanee. On Christmas day we called all the members together to hold a general prayer meeting, to humble ourselves before the Lord, and to pray for a revival. We sang and prayed in each language alternately, and an address was delivered in each language. It was an interesting season. All the European part of the church were happy to join in prayer with the native part, and the native part with the European. The same number of services in each language, as mentioned in former letters, is still continued.

CEYLON.

The following account from Mr. Chater will be read with interest, as affording delightful evidence of the union of heart existing among the servants of the Redeemer, though differing from each other in some particulars of faith or practice. We are happy to add that a very brief note, dated a month afterwards, (Feb. 15) mentions that Mr. Chater was about returning to his station with recruited health.

Bombay, 15th Jan. 1828.

"My dear brother Dyer,—In November, five of those who have for some time been earnestly making the inquiry, 'what must we do to be saved?' put on Christ by baptism, and sat down with us at the

Lords' table. Four of them are from among our school masters, and the fifth is the daughter of our old friend Alvis, of whom I have often had to make mention in my letters to you. In a future letter I hope to give you some particular accounts of most or all of these, that will be gratifying to those who, like the inhabitants of heaven, rejoice over one sinner that repenteth. In addition to these five, at least six more were candidates for baptism when I left home, and probably some or all of them have ere this been received into the church. But now I must add the painful, that has been mixed with the pleasant. At the same time that we had to receive five new members we had the painful task of excluding three old ones, for disorderly walking. Concerning these, however, we by no means despair. They know the way of salvation, and we trust will yet be reclaimed and walk worthy of the Lord, whose name and cause they have on this occasion disgraced.

As far as Allepie we had Mr. and Mrs. Norton, with their two little boys, for fellow passengers. Just before reaching Quilou we were very near being run down by a ship of 800 tons burthen. But the Lord preserved us. At Quilon, Mr. Norton and myself went on shore and spent a pleasant day with the Rev. T. Spring, chaplain of the place. Mr. Norton's station we could only look at from on board the ship, as the captain had little to do there but land Mr. and Mrs. Norton and their baggage. I went on shore with the captain at Cannanore, not expecting to meet with any child of God there. And though it was Mrs. C.'s last abode, previous to our marriage, no one seemed to be left there now whom she knew. But before I had been on shore half an hour, two kind notes were brought me, one for myself from Captain W., H. M. 54th regt. and one from his lady for Mrs. C. inviting us to spend the time with them while the vessel staid in that port. Mrs. C. was prevented going, but I spent the day with them, and few of my days have afforded me more happiness than that. And it was with mutual regret we parted so soon. Capt. and Mrs. W. would have given any thing in their power to have had me stay over the next day, which was the Sabbath. But the vessel sailed the same evening, and we were obliged to separate. When we reached Mangalore, another port at which the Captain had to land some cases, we found two ladies and some children who had been brought from the wreck of an 800 ton ship that had been run on a reef of rocks near the Laccadives, whom we took on board to convey them to Bombay. And as there was then some hope of recovering from the wreck, our captain, much against the will of his passengers, stood for the place where it was. On the third day after standing from the land we had very squally weather, and carried away our foretop mast and main gallant, and being far from the wreck, relinquished the pursuit. Thus we were again rescued from our fears and dangers, and seem to have been kept out of a tremendous storm that was then raging at and near Bombay, in which the lives of about 500 natives, and an English lady and her child were lost. Had we not gone out of our course towards the wreck, it seems highly probable we should have been just in the midst of the storm. After this we had a narrow escape from fire. The cuddy lamp had been cracked and bound together with a string, which being soaked with oil, caught fire, and blazed up in the most furious manner. Through a kind providence, the flames were soon extinguished, or we must soon have all perished. Before we had time to come on shore here, we received a kind invitation from the Rev. Henry Davies, senior chaplain, to spend the time of our stay at Bombay under his roof. Had we been their own brother and sister, Mr. and Mrs. Davies could not have shewn us greater kindness than they have. But we had not been long here before our dear American friends heard of us and claimed us as their guests; for at least part of the time. After spending eight days, therefore, at the parsonage, we took up our abode with Mr. and Mrs. Garrett; in whom we find also a kind brother and sister. Mrs. G. was the widow of our dear brother Newell, who spent months under my roof at Colombo. We were to have spent some time in the house of Mr. Graves, but it has so turned out that we are still with Mr. Garrett, with whom it seems probable we shall remain till we embark for Ceylon. The American Mission here has been well reinforced by the arrival of Mr. and Mrs. Allen, Mr. and Mrs. Stone, and Miss Farrar. O when will our feeble mission in Colombo have to rejoice in a reinforcement too! I trust very soon, and that it may, is my daily, earnest prayer."

REVIVALS IN AMERICA.

The following is from the London Evangelical Magazine for August. Should the deputation of which it speaks, visit our States, we trust they will be received with cordiality and respect. And although they may not find all those marks of strong excitement, which some light-wrought accounts of our Revivals may lead them to expect, we trust they will discern in many, those deep convictions of truth, and those evident fruits of grace, which will demonstrate to them that such effects

could only be produced by "the power of the Spirit of God." Religion in all countries must be in essence the same; and its subjects will continue to be known by the mark to which our Lord has pointed us, "By their fruits ye shall know them."—Chr. Watch.

The extraordinary accounts of the revival of religion in many parts of the United States, demand the serious attention of all the disciples of the Lord Jesus. Unless the report of these revivals be exaggerated to an unaccountable extent, which we have not the least reason to suppose, we have nothing in Great Britain answering to them. For our own part, we could wish, with all our hearts, that a deputation of ministers and laymen could be sent to America, to make an actual examination of the state of religion in that country. We seem to know nothing whatever of an American revival. But surely, the Divine Spirit is not restricted in his more distinguished operations to our Transatlantic brethren. Perhaps the great reason why revivals are not enjoyed among us, is because they are not sought after. Our churches seem to have got into a lukewarm frame, from which they need greatly to be roused. We hope, in our future columns, to supply information on this subject, and to call the attention of our readers to it. May times of refreshing come from the presence of the Lord!

We should exceedingly rejoice if this brief notice of a most vital subject should lead to meetings of ministers, both in the metropolis and in the country. If something is not done speedily, great blame will attach to the watchmen in Zion.

REVIVAL IN BROOKFIELD, N. Y.

In a postscript of a letter from Rev. Peter Latimer, dated Brookfield, N. Y. is the following pleasing intelligence.

"We have great reason to rejoice in this section of country, for what God has done for his thirsty Zion, in reviving his work and gathering souls into his fold. Several churches have been visited, and since January last, I have baptized 78, who have united with the church in this place. May the good work continue and spread until the whole world is filled with the glory of God."

From the Columbian Star.

ACCESSION TO THE CHURCH.

The estimate which our correspondents give below, is, we doubt not, founded upon correct knowledge of facts. Is it not a most encouraging representation? The accounts from Kentucky are equally cheering. We have already seen that about 1600 were added during the year, to the Elkhorn Association; and below, it will be seen, that 1395 have been added to the Tate's Creek Association.

Crawfordville, Ga. Sept. 8, 1828

Having waited for some time to see the conclusion of the revival at Bethesda, before I wrote again, perhaps, you may have concluded I should fail to comply with my promise. My dear Brother, the scenes at that place, and others, have been interesting. At Bethesda, through the spring and summer, our congregations have been extensive, great solemnity has prevailed at all times of worship. Some scenes have been so solemn, I am induced to think, those hearts which remained unmoved, (as there are a few) are adamantine. Oh! how I have felt, when I have seen parents go to, and address children in terms so feeling and powerful, that it seemed impossible for them to withstand the influence. The Lord hath made such efforts so powerful, as to break down the hardest and most stubborn hearted sons and daughters. Often, they would take them by the hand and lead them to the minister, and beseech him to pray for the blessing of God upon them. Oh! parents of America, and of the world, go, and do likewise, and you shall see your children bowing to the King Immanuel. Dear Brother; let it be published to the world that ministers ought to be more assiduous; let them adhere to that passage, "Let the dead bury their dead, but go thou and preach the gospel." This done, its power (which is no other than the power of God) must be felt, its effect must be seen. I trust it will soon be the case; if so, this world, in one century, will produce a beautiful aspect. I have not time, or I would give you a few of my thoughts on the duty of ministers. I will just say, if they would sleep less, read more, study more, have less to do with worldly matters, preach the gospel constantly, all done with dependence upon God, we should see Christ's kingdom populating very fast. But this seems like a long digression, I will return to the scenes of Bethesda. Through the winter, several were baptized there, and, no doubt, preparations were making for the great revival which has recently been going on at Bethesda, but in March we had its real commencement, at which meeting I baptized eleven; in April, twenty-two; in May, sixty-two; in June, fifty-nine; in July, sixty-six, and in August, thirty-two; for the present month we have some lying over, we think of twenty, or twenty-five; of these the greater portion are whites. In all the settlement there are but few whites comparatively, who do not profess faith in our Lord Jesus Christ, and have submitted to the ordinance of baptism. I commenced preaching in the Spring, at Mount Zion, there the good Lord has been pleased to bless my labours. We

have a church constituted of something like sixty members, nearly all of whom are new converts, such as I have baptized at the place. I might name to you various other places where the goodness of God has been powerfully manifested, but my letter will be too prolix; but, I will say in something like a year back, there have been baptized in Georgia, from four to six thousand; I do not know precisely, but I feel confident, over four. Oh! may a like blessing be conferred upon the world, and that glorious epoch soon come, when the whole world shall bow to the King Immanuel. I expect to address you again soon, when I will furnish you with some subscribers for your paper. I have been too much engaged to attend to that as I could have wished.

Yours, with respect,
JONATHAN DAVIS.

Association Record.

SALEM BAPTIST ASSOCIATION.

On Thursday, Sept. 25, this Association held its first session at Lynn, Ms.

On the Wednesday evening preceding the Association, many brethren and friends having arrived, a sermon adapted to the occasion was preached by the Rev. WILLIAM BENTLEY.

The introductory sermon was preached by the Rev. ARTHUR DRINKWATER, of Danvers, from John xv. 5.—The dependence of Ministers and Churches on divine aid was exhibited in a faithful and affectionate manner. After which, a collection was taken for the widows and orphans of deceased Baptist Ministers. The Association was then organized by the choice of

Rev. LUCIUS BOLLES, D. D. Mod'r.
Rev. GUSTAVUS F. DAVIS, Clerk.

The letters from the Churches were read, which gave the satisfactory information that they continued steadfast in the doctrine of the Lord, maintaining a faithful discipline, and progressing in their attention to those valuable means of moral improvement, Sabbath Schools, and Bible Classes. Large additions have been made in the past year to the church in Gloucester, to the 2d in Haverhill, and to that in Lowell. In all the churches, three hundred and twenty-seven had been received by baptism.

Very generous sums were forwarded in aid of the various objects of benevolence, which deservedly attract attention in the present day.

A Standing Committee was appointed, consisting of Messrs. Keely, Parkhurst and Babcock, to furnish assistance to the destitute churches for the ensuing year.

Resolutions were passed in favour of Temperance,—the observance of the first Monday in January as a day of special prayer,—recommending to public patronage the South-Reading Academy, &c. &c.

The Circular Letter by Rev. George Leonard, is on the duty of churches to pray for the increase of Ministers.

The church in Nottingham West was dismissed to join a new Association, to be formed in Milford.

The Rev. Messrs. Bolles, Keely, and Kimball, were chosen delegates to the State Convention.

On Wednesday evening, Rev. Howard Walcott delivered a highly interesting discourse from Rev. xxii. 16—"I am the bright and morning star." This sermon was followed by impressive exhortations from Rev. Messrs. Pease, Freeman, Sharp, Grafton, Wade and Merriam. God was evidently in the midst of his people by a special manifestation of his power and grace. Many could say, "It is good for us to be here."

The prayer meeting, on Thursday morning, was also distinguished by a heavenly unction.

The business of the Association being finished at an early hour on Friday, the Moderator affectionately addressed the body, calling on all for gratitude to Heaven in view of the harmony which had prevailed, and for the cheering intelligence which had been received from the Churches.

It was peculiarly gratifying, that this first session should be characterized by so much brotherly love, and so much heavenly influence; and it is hoped that our brethren in Lynn, who so kindly entertained the Association, and for whom so many prayers were offered, will find, by a gracious revival, and the speedy settlement of a pastor, the efficacy of prayer for blessings so invaluable.

The next Association will be held with the Second Church in Haverhill. The Rev. Rufus Babcock, of Salem, is appointed to preach the introductory sermon. Rev. G. F. Davis is to write the Circular Letter, and Rev. Geo. Leonard, the Corresponding, for next year.

Boston Baptist Association.—The whole number of Churches is 24—Ordained Ministers 26—Unordained Ministers 7. Added by baptism last year, 346—by letter, 131—Restored 7. Whole number of members, 3223. The largest number baptized in any one church is 70. This was the 3d in Boston. Its letter remarks, that in the Revival, little has existed to excite the passions. The work has been advanced much by the inquiry meetings, in which private brethren as well as the pastor have been very useful. Sabbath

Schools have been prosperous. The Bible Class has been well attended by both sexes, who have derived much improvement by writing essays on various religious subjects. They suggest the propriety of the female members of different churches, furnishing rooms for the new Theological Institution at Newton. They know of one church which will furnish three rooms.—We are glad to see this seminary thus exciting a lively interest in the minds of our respected sisters.

The first Monday in January, 1829, and not the first day, as named in our last, is the day recommended to the churches as a day of special united prayer.

The Sturbridge Baptist Association held its 27th anniversary at Sturbridge, Aug. 27 and 28. Rev. Zenas L. Leonard was chosen Moderator, and Rev. Addison Parker, Clerk. The introductory discourse was delivered by the Rev. Alvan Bennett, from Zech. iv. 6. There are in this Association 13 Churches, 11 ordained Ministers, and 918 members. Resolutions were passed in favour of Sabbath Schools, Bible Classes, and Tract Societies auxiliary to the Baptist General Tract Society; also for the strictly religious observance of the Lord's-day, spending it in public and private devotion, and to avoid its violation by journeying, or by secular labour; also to withdraw patronage from stages, steam-boats, stores, &c. the owners of which prosecute business on the Sabbath.

The missionary Sermon was preached by the Rev. Mr. Barret, of the Westfield Association, from Luke xxiv. 46, 47. A collection was taken for the Mission.

The closing Sermon was delivered by Rev. Jonathan Wilson, from Ps. lxxv. 4; after which, the Lord's Supper was administered, the pews on the lower floor of the Meeting-house being nearly filled by communicants.

A Missionary and Education Society is connected with this Association, the contributions to which amounted to \$99.78.

TATE'S CREEK ASSOCIATION

Held its annual session at Tate's Creek Meeting House, Madison County, Ky. on the 4th Saturday in August. Introductory Sermon by Elder Collins, from Eph. ii. 8, 9 verses, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works lest any man should boast." Received by baptism, thirteen hundred and ninety-five, principally since the first of January last.—Bap. Recorder.

Bible Society.—The annual meeting of the Bible Society of the state of Rhode Island and Providence Plantations, was held on the evening of Tuesday the 4th Sept. at the first Baptist Meeting-House in Providence. A gratifying report was made by the Board of Trustees. The meeting was addressed by several gentlemen interested in the operations of the society.

The Treasurer's account, with the report of the committee thereon, was read and accepted. The following Officers were elected, viz:

Hon. Nicholas Brown, President.
Rev. William Patten, D. D. 1st; Rt. Rev. Alexander V. Griswold, D. D. 2d; Freeborn Sisson, Esq. 3d; Rev. Nathan B. Crocker, D. D. 4th; Alexander Jones, Esq. 5th; William Wilkinson, Esq. 6th, Vice-Presidents.

William Jenkins, Treasurer.
Thomas Burgess, Secretary.
Messrs. Thomas Lloyd Halsey, Thomas P. Ives, Robert Rogers, Walter Paine, Francis Wayland, Jr. Charles Dyer, Stephen Waterman, Nathaniel Searle, Joseph Rogers, Trustees.

At a subsequent meeting of the Board of Trustees, it was unanimously resolved, that arrangements be made to ascertain the number of families in this State destitute of the Bible, and to furnish each with a copy the ensuing year.—Prov. Patriot.

THE SAVIOUR'S DIVINITY.

If there be any present, who ever find themselves molested by doubts, respecting the true and divine nature of "the word," whose glory shone full upon the mind of the Apostle, when he opened his Gospel in the language we have been considering; I would affectionately offer them the same counsel, which was once offered to a person labouring under uncertainty, on the same subject. Let such persons take the Gospel of St. John and peruse it, with humble, devout, and unwearied prayer, from the beginning to the end; and while they are so doing, let them frequently repeat to themselves, these words: "Jesus Christ was nothing more than a mere mortal man." By this process, the notion that our Saviour was not a divine person, will be perpetually confronted by the language of the Apostolic narrative; and the result must be this—that if our Lord was no greater than a human being, if he was merely the son of Joseph and Mary, the Evangelist must have spared no pains to render his subject obscure and difficult. He must have done, what the ancient philosophers affected to do; he must have laboured to deliver his doctrine in terms which should effectually hide it from the common herd of mankind. He must have composed riddles to raise the wonder of

the multitude, and must have reserved the explanation of them, for a select company, who he might judge worthy to be entrusted with the secret. If, on the contrary, Jesus Christ be truly the Son of God, and, in the strictest sense, essentially one with the Father, then will "the crooked things be made straight, and the rough places smooth;" and a highway will be laid down, wherein the simple hearted shall never go astray. Occasional ruggedness and obstruction may occur, as a trial of our patience and our faith. But the whole path will be absolutely plain and level, when compared with "the stones of stumbling," which the adverse scheme throws down at every step. I recommended this mode of studying a question of measureless importance to all, because it is a mode of which all are alike capable. There is no necessity to consult ponderous and learned works. Nothing is required but the sacred volume itself; and, of the sacred volume, especially the gospel of St. John. Let any one sit down to this task in a reasonable, candid, and teachable frame of mind, and he will find his doubts melt gradually away before that "true light" which so often shines in vain to the disputers of this world.

MISSIONARIES WANTED.

The Baptist Board of Foreign Missions has recently appointed new Missionaries to strengthen the stations at Carey and Thomas, and more, it is expected, will soon join them. They have also commenced a new establishment at the Sault St. Maries, to be occupied this fall; and the Rev. Abel Bingham, who was lately ordained at Wheatland, N. Y. is now on his way thither, under encouraging auspices.

In Burnah, the field is extensive, and the prospect animating, demanding of us much more labour than has yet been bestowed upon it. The brethren on the ground, have appealed to the Board, and solicited that help might be sent to them, nor could they be refused. Every dictate of christian principle prompted to a speedy compliance. It is believed, that the churches are prepared to sustain the measure whenever it shall be carried into effect; and it is earnestly hoped, that the sons of Zion will gladly offer themselves for the important service. Where can the qualified servant of Christ hope to do more for his Lord than there? And where can he be more useful to men? Their language has been conquered by our missionaries, and rendered comparatively easy of acquisition by those who shall join them. The New Testament is all translated, and parts of it are in circulation. The prejudices of Burnahs are giving way, and a spirit of inquiry is excited among them; so that he who soweth, "receiveth wages, and gathereth fruit unto life eternal."

Far in the West, it is expected an Indian Colony will soon be located, where superior advantages will be enjoyed, for giving to the natives a civilized and Christian character. Mr. McCoy is now in pursuit of this object, and whenever it is attained, labourers will be wanted. Persons who have it in contemplation to devote themselves to missionary work, either in the East or West, will do well to communicate their views to the Secretary, L. Bolles, Salem, Massachusetts, without delay.—*Am. Bap. Mag.*

EFFECT OF A SINGLE TRACT.

Rev. Dr. Henderson, that celebrated author of *Travels in Russia and Iceland*, in a speech before the London Tract Society, said,

"It was now about twenty-three years since he first addressed a letter from a foreign shore, to the Committee of this Society. About that time had elapsed since he gave away a Tract, called 'The Great Question Answered,' [by A. Fuller,] in Copenhagen, which was made the instrument of carrying the intentions of the Bible Society into effect in Denmark, Switzerland, Iceland, and lastly, in the great continent of Russia. In the course of these years, it gave him satisfaction to perceive that a change had taken place in the Danish dominions, where, at that time, infidelity reigned almost uncontrolled, and the Bible had entirely disappeared. But what were the circumstances of that country now? He heard it stated with great pleasure, in the Report of another Institution, the other day, that in Denmark there were no fewer than 100,000 children receiving the benefit of a Scriptural education.

THE RUM DRINKING CHRISTIAN.

Mr. Editor,—I was a few days since, at a house where the little tract called the Rum drinking Christian, lay on the table. A lovely little girl came in, looked at it for a moment, and then turned to her mother and asked, with the most touching simplicity and sincerity, Mamma, Do Christians drink rum? What a reproof even to prudent drinking professors! I understand that some individuals in four churches have agreed to see that every male professor in them, is supplied with a copy of this tract. Would it not be well if the same thing is done through the state. One dollar will purchase a hundred—ordinarily sufficient.—*Observer.*

CHURCH ORGANIZED.

At the request of a number of baptized Christians of the Calvinistic sentiment, a council was convened at Cooper, Maine,

on Sept. 17, which, after due deliberation, proceeded to recognize them as a visible church of Christ.

Rev. James Gillpatrick of Machias Port preached on the occasion, from Psalms, cxxxvii. 5, 6, read the articles of faith and practice, and proposed the necessary questions; to which they agreed, and then read the covenant, which they acknowledged. Rev. William Johnson, of Bluehill, presented the Right Hand of Fellowship, and addressed the Church.

After which, the brother designated as their Deacon, was set apart to his office by prayer, and the imposition of hands. This newly organized church consists of twenty members, most of whom were the subjects of an interesting revival in that place the last spring. Others are expected to unite with them soon.—*Chr. Watchman.*

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, OCT. 11, 1828.

The conference of Baptist Churches will be held at Chester Society, Saybrook, on Wednesday next, the 15th and 16th inst.

NEW PAPERS.

The 1st and 2d No.'s of the "Vermont Telegraph," are before us. This paper is published at Brandon, Vt. by E. Maxham, and edited by I. M. Allen. It is printed on a large super-royal sheet, with new type, and its whole appearance is very neat.

The entire stock of this paper is distributed into 250 shares, of \$10 each; about 750 dollars of which is already paid in. Thus a permanent foundation is laid for its stability and usefulness. The price of the paper is two dollars, if paid within four months after subscribing; and two dollars and fifty cents per year, if payment is deferred till the close of the year.

The following extract from the Prospectus, will show the prominent objects of the paper. We wish it success.

"With politics we shall interfere no further than strictly becomes a servant of God, and an impartial historian, who is a firm friend of his country, of liberty, and of individual franchise. Keeping aloof from the storms of party contention, which often shake the political world to its centre, we shall faithfully notice the events of the day, and the most important transactions of government. In religion, we shall be no less frank in the avowal, than we are strenuous in the defence of evangelical sentiments. The doctrines of the cross, which teach us the utter ruin of man, and his recovery by grace alone through faith, are doctrines which we firmly believe, and shall feel ourselves under the strongest obligations to defend and inculcate. But in doing this, we shall scrupulously avoid all religious controversies, unless they are obviously prompted by righteous motives, and conducted with a Christian spirit. As candid discussions of controverted points are often very beneficial by eliciting truth, and arousing to action some of the dormant faculties of mind, we shall always deem them admissible, provided they are the productions of thought, and not spun out to a tedious length. But while we earnestly contend for the faith once delivered to the saints, we shall be careful that the weapons of our warfare be not carnal, and that no arrogance, duplicity, or aspersion, be at any time intermingled with our conduct. For we look upon hypocritical cant, low cunning, high sounding professions, and all insidious manoeuvring in matters of religion, with as strong disapprobation and disgust, as we regard that bigotted spirit, which, after having arrogated to itself the exclusive right of making creeds and formularies, measures all opinions by the criterion of its own fallible standard. In regard to the religious world in general, instead of restricting our observations and sympathies to one particular denomination, we shall take a view of the whole, and notice occasionally, as we have room and opportunity, the progress of Christianity, and its glorious triumphs in all lands. Of course, every wise system of moral and intellectual improvement—all the distinguished benevolent objects of the day, which are dear to the heart of the philanthropist, as they are to the heart of Everlasting Love, will receive our cordial and firm support. It is our unshaken belief, that Christianity will ultimately become universally prevalent through the instrumentality of means; and that the means now employed, are connected with this glorious result. We shall, therefore, feel ourselves bound to stand forth prominently in the ranks, with the benefactors of mankind, and to cast the whole weight of our influence into the scale of piety and moral reform. Such are the grand landmarks of the course we intend to pursue; and as they have been deliberately erected under the fullest conviction of truth, and with solemn reference to the tribulations of a future state, no worldly considerations whatever will influence us to remove them.

Should the propriety of this publication be questioned, or should the necessity of it not be perfectly obvious to all, it may be found in the circumstances of the Baptist denomination to which we belong, and to whose distinguishing tenets we feel ourselves strongly attached; not because we view them essential to salvation, but because we believe them to be the unadulterated doctrines of the gospel. Our denomination in Vermont is divided into one hundred and twenty churches; which are scattered over the whole State. But few religious periodicals are read by our brethren. We had no general medium of communication—no means of knowing speedily and definitely the condition of our churches, nor the wants of a perishing world. Our benevolent energies were paralyzed—Our efforts scattered and feeble—Our churches languishing—Spirituality and personal piety on the decline, and the religious culture of the rising generation in a great measure neglected. These evils were seen and deeply felt by some praying souls in our churches; but how to remedy them they knew not. To travel among the churches and attempt to arouse them to a better state of feeling and action, would make too large demands on their time and limited resources—to avail themselves of the advantage of any periodical for this purpose, seemed

ed a hopeless and thankless task. In view of these evils, and with a design to remove them, the plan of this paper was conceived. It was believed, that it would prove a powerful auxiliary to the convention, in the prosecution of its benevolent objects, by diffusing correct information more generally, and inciting all the disciples of Christ to combine and redouble their efforts to advance his peaceful and glorious reign. With this great object before us, the plan first originated, has, with the blessing of God, been brought to the present joyful result. And we now have the pleasure of presenting our friends the first fruit of our labors. Let it be hailed as the welcome harbinger of a new and better era in our denomination, and let it be received as the gift of God."

Also we have received the 1st and 2d No.'s of the "Gospel Balance," a new paper established in Boston under Methodist patronage. This paper appears to be the successor of "Zion's Herald." Like its predecessor, it is very handsome in its appearance; and should it be sustained with the candour and ability which in general characterized the Herald, it doubtless will be useful to the public, and the Methodist denomination in particular.

We invite the attention of our readers to the article on the 1st page, on "Female communion." The writer has undoubtedly given a fair interpretation of the passages introduced. We hope it will not again be urged, that "Female communion," and "Infant Baptism," rest for their validity on the same footing: viz. inferential evidence—when the scriptures are so plain and explicit in regard to the former, and so absolutely silent in regard to the latter.

We have been politely favoured with a copy of the 3d Annual Report of the Prison Discipline Society, Boston. We shall give some extracts from this interesting Report, in our future numbers. Among the benevolent objects of the present age, those embraced by this Society hold a very elevated rank; and those who are labouring for the promotion of its objects, should be estimated as benefactors of our race.

ASSOCIATION RECORD.

COMMUNICATED.

The New London Baptist Association, held its annual session with the 2d Church in Lyme, on Wednesday and Thursday of last week. It consists of 19 churches, 20 ordained ministers, 120 added by baptism, total number, 1920.

The notice of Hartford Association will appear next week.

Among the many scenes of affliction to which our beloved Missionaries at Burnah have been subjected, perils by robbers has not been wanting. Rev. Mr. Boardman's house has been robbed in the night, while they were sleeping, of almost every article of value. The account is given in detail, in a letter from Mrs. Boardman, in the Magazine for Oct. which is in type for the paper for next week.

The piece signed Newton, on the 1st page, should have been credited to the Christian Watchman.

General Intelligence.

From the N. Y. Morning Courier.

LATEST FROM EUROPE.

By the fast sailing packet ship Europa, Captain Trepha, from Hamburg, sailed September 1, we have received German papers up to that date. The Europa brings intelligence from Constantinople eleven days later than our previous dates. We subjoin translations of whatever we have found of interest.

Dates from Constantinople of Aug. 6, state that the Grand Vizier was to set out for the army on the 12th August. Suleiman Pacha (who lost the fortress of Ibrai) had arrived at the capital, and was to be arraigned before a Council of War, for having surrendered that post. The arming of the inhabitants goes on uninterruptedly in the capital—the first detachments of the militia had been sent to the fortifications of Kelia and Karaborno on the Black Sea. The city was quiet.

Dates from Odessa of August 10th, state that the Turkish troops at Ghumla amount to about 140,000 men. Reinforcements were daily arriving. Hussein has succeeded in exciting the religious fanaticism of his troops to a high pitch.

General Budgier has taken his stand in the neighbourhood of Eske-Stanboul, and commands the great road to Constantinople.

Odessa dates of the 13th state that the fortresses of Poti, in Asia, (near Anapa,) on the Black Sea, had been taken by the Russians.

From Vienna (Aug. 23) it is stated that the crops, particularly wheat have turned out badly. The Government are filing up the granaries in Hungary, for the Austrian army, which is still receiving additions.

STILL LATER FROM EUROPE.—At a late hour last evening, by the arrival of the fast sailing packet ship Frances, Capt. Funk, from Havre, whence she sailed on the 5th September, we have received our regular files of Paris and Havre papers to 4th September, both inclusive. The arrival adds nothing of much importance from the seat of war, to what we had already received. Rumors there are enough, and speculations, by all the leading European Editors, but little definite. We have gleaned from our French papers the principal items which bear the stamp of news.

No further news from Chumla, but the Gazette of Augsburg, (a very questionable authority) says the Russian Pacha is very much pressed by the Russians at Chumla, and that he has demanded reinforcements. If our news from Hamburg be correct he has men enough already.

The Turkish garrison at Varna consists of forty thousand men. It is closely blockaded by the Russian squadron.

Letters from Vienna of August 20th, state

that the Emperor Nicholas and Russian Pacha had concluded on an armistice for three weeks. Count Nesselrode is at Odessa.

Dates from Odessa of Aug. 11, state that Lord Heytesbury is charged with an important message from the English Cabinet to the Czar, and that the latter will not return to Chumla before the arrival of his reinforcements.

The Czar took a glance at Varna on the 5th August, in company with some of his legions, and after giving directions to Admiral Greig and Prince Menzikoff, to carry on the siege, he passed off to Odessa.

Letters from Warsaw state that the Polish troops have received orders to march towards Turkey.

Ibrahim Pacha is still devastating the Moravia. This is the reason why the English and French Admirals in the Mediterranean have sailed with their ships for Navarin. They have threatened to blockade Alexandria, if the Moravia be not evacuated in one month.

Roman Catholics of Great Britain and Ireland.

A late London Morning Herald says—"We are assured that Mr. Peel has informed the electors for Oxford, that his Majesty's Cabinet have deemed it advisable to make certain concessions to the Roman Catholics, which he considers himself obliged to approve of; and should the act meet the disapprobation of his constituents, he is ready to vacate his seat as representative for the University in the Imperial Parliament. The electors are said to have replied, that they reposed implicit confidence in the measures which the Duke of Wellington might deem proper to adopt in relation to the Catholic question."

WHO HAS CAUSED THE PRESENT DIFFICULTIES IN EUROPE?

A late Journal des Debats takes M. de Metternich to task, as the author of all the troubles and alarms by which Europe is now disquieted. The writer professes to be an English high tory, though others pretend to say he is no less a personage than M. de Chateaubriand.

From the fall of Napoleon to the commencement of the Greek revolution, M. de Metternich, according to the writer, held the reins of the world. His talents had restored stability to thrones, and legitimacy was safe—the ephemeral revolutions of Naples, Piedmont and Spain having been crushed by the unanimity of the Great Powers. When the Greeks rebelled, Alexander, of Russia, was strongly disposed to assist them, but was restrained by the wily Austrian. At that time, the writer says, it would have been easy to have obtained favourable terms for the Greeks by energetic remonstrances on the part of Austria and Russia. Thus M. de Metternich encouraged the Porte to put down the Greeks.

When Mr. Canning proposed to form a treaty with Russia for the purpose of obliging the Porte to make an arrangement with the Greeks, M. de Metternich refused to unite with the two powers, and was instrumental, as the writer supposes, in withholding France. Thus he encouraged the Porte to turn a deaf ear to all the representations of England and Russia.

At length, England and Russia proposed to France and Austria, to unite with them for the pacification of Greece. France consented; Austria refused, and thus, by still countenancing the Porte, destroyed the effect which the league would otherwise have produced.

By and by came the affair of Navarino; the Turco-Egyptian fleet was destroyed. Had M. de Metternich united, after this event, with the three Powers, the Porte would probably have listened to the combined voices of the four great European Powers; but M. de Metternich did not unite, and the Porte, still countenanced by Austria, hurled defiance against its aggressors.

Mr. Canning died. M. de Metternich prevailed on the new ministry to disapprove of the affair at Navarin, and to use the language of amity towards the Porte. Thus was the Sultan again encouraged. He issued a manifesto against Russia, who eagerly seized the opportunity of declaring war on her own account.

Russia commenced her southern march. Her advance was slow and deliberate—a frank, open and decided stand on the part of Austria might still have effected an accommodation. That stand was not taken. Intrigues took place at London and Constantinople—flatteries and menaces were alternately used by M. de Metternich. Time was wasted: till at length the Russian banner was planted on the Ottoman soil. So much for dubious, deceitful, and mysterious policy; surely openness, sincerity and honesty are the best guides for nations as well as individuals.

From Poulson's Philadelphia Gazette.

A singular outrageous act was committed in the police office, during the examination of a person on a criminal charge: a young man named William Forepaugh, was called as witness to testify on the part of the commonwealth. On passing the dock where the prisoner was seated, and within striking distance, the prisoner sprang on him with an unheated drk, that he had secreted upon his person, and made two well directed blows at the body of the witness, but which were so warded off by him, as to prevent his receiving but one of them slightly on his right breast.

He was instantly secured by the officers, disarmed and tied, and after his hearing and commitment on several charges of Larceny, he was also committed for this assault and battery, with intent to murder, which he openly and repeatedly avowed. Forepaugh was an accomplice in crime, and was marked by this villain for his victim. The name of the prisoner is John Bradford, alias, John Stewart, or better known among thieves as English Jack, an old offender, having been frequently convicted for larcenies, and we regret to say, but recently turned loose upon us, by a pardon from the Governor of the Commonwealth.

Boring for Water.—An agent of Mr. Disbrow, has been boring for water at Providence, R. I. with complete success. In one place, at the end of a wharf, some hundred yards from the original shore, the workmen penetrated through the "made land," then through 20 feet of mud, then a bog meadow, from which excellent peat was brought up, then a stratum of sand, pebbles, and quartz gravel, and plenty of water impregnated with copperas & arsenic; and lastly, 3 or 5 feet further, and 35 feet below the bed of the river, a "vineyard," furnishing vines, grapes, grape seed, acorns, hazle nuts, pine burrs, and the seeds of a variety of unknown fruits, with a spring of pure water. Much speculation is excited among the curious, by these discoveries.—*N. Y. Statesman.*

Affecting Dispensation.—During the thunderstorm on Monday last, two children between 8 and 10 years of age, were killed by lightning, near the Round Lake, in the town of Malta. The one was son of widow Dunn; the other of Frederick Myers. These boys were in the road, and had each other by the hand when the fluid struck them, and they both instantly expired.—*Baltimore Gazette.*

Fire.—The Distillery of Thomson and Ridgeway, near Emira, Tioga co. was destroyed by fire on the 10th, and two men, who were asleep in the upper story, perished in the flames. They were, Timothy Blovell, from New Jersey, and Asa Harris, from Bradford co. Pa. Loss \$8 to 10,000; \$6,000 insured.

A Mr. Reuben S. Gale was shot in the day time, while travelling the road near Frankfort, Ky. on the 17th Sept. by John Major.—Mr. Gale died of his wound the next morning, leaving a wife and children.

Tallahassee.—This city is rapidly improving, and excellent houses are now rising in every direction. The capitol is now building in an elegant style. We shall make large crops of sugar in Florida, and Sea Island and Mexican cotton next year. The crops are very abundant, the sugar-cane looks as well as it did in November last year. We are exempt from disease. There is not, I believe, as healthy a country under the sun.

ORDINATION.

Ordained in Salisbury, N. H. on Wednesday, 17th ult. Mr. ERENEZER E. CUMMINGS, as Pastor of the Baptist Church and Society in that place.

Receipts for the Christian Secretary during the last week.

E. S. Waterhouse, \$3 37.—1. Mason, 3 75.—Asahel Clark, 3 50.—David C. Bolles, Esq. 4 25.—J. C. Holt, 1 75.

MARRIED.

In this City, on Monday, the 6th inst. by the Rev. Barnas Sears, Deac. John Bolles, of this city, to Mrs. Lydia Wadsworth, of Becket, (Mass.)

In this city, on the 3d inst. by the Rev. Joel H. Lindsey, Mr. James B. Hills, to Miss Laura Whipples.

At Providence, on Monday evening last, Mr. Charles Porter, of this City, to Miss Amelia S. Townsend, daughter of Capt. J. Townsend, of Providence.

At Middletown, Mr. George Ingraham, to Miss Eliza Bogue.

OBITUARY.

In this city on the 4th inst. Mr. Henry Wright, aged 24, formerly of Northampton, (Mass.)

At East Windsor on the 26th ult. (very suddenly) Israel Allen, aged 75.

At Andover, on the 1st inst. Mrs. Daggett, aged 100.

At Middletown, on the 6th inst. Mrs. Mary B. aged 45, wife of Daniel J. Griswold, Esq. Mrs. G. has, for many months, been lingering with a consumptive illness, which greatly impaired her intellectual as well as physical energies.

At Middletown, on the 23rd inst. Mrs. Esther Brooks, aged 76, formerly of East Haddam: On the 24th ult. George, aged 2 years, son of Mr. Giles Bishop.

In New-London, John G. C. Brainard, Esq. aged 32—well known to the public, as former Editor of the Connecticut Mirror.

NOTICE.

THE Rev. Mr. Hotchkiss, is appointed General Agent for the Hartford County Sabbath School Union, for the year ensuing.—Visits may be expected in several towns during the following days, viz:

Wapping, from 9th to 12th October.

E. Windsor, " 12th " 15th "

Scantic, " 15th " 18th "

Enfield, " 19th " 22d "

Suffield, " 23d " 27th "

W. Suffield, " 28th " 30th "

Windsor, " 31st " 3d November.

Notices may be given out in the several towns for meetings with the Agent, at such time and place as may be most convenient, on either of the days specified.

Per order of the Board,

E. T. WASHBURN, Sec'y.

Hartford, Oct. 11, 1828.

NOTICE.

THE Agent for Sabbath Schools in Hartford County, will visit in Wethersfield on the 21st, 22d, and 23d of October. In Rocky-hill, on the 24th and 25th, and half of the day on the 26th; and the remaining part of the 26th in Wethersfield.

Per order of the Board,

E. T. WASHBURN, Sec'y.

COPARTNERSHIP.

THE subscribers having entered into partnership under the firm of

HOADLEY & CHALKER,

Have bought the Stock, and taken the stand lately occupied by Jeremy Hoadly, and will continue the Hating business in all its various branches; and by their attention they hope to merit a share of public patronage.

On hand, and constantly manufacturing a general assortment of fashionable Hats, where those in want will do well to call.

W. H. HOADLEY.

JESSE CHALKER.

Sept. 29.

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NOTICE.

THE Court of Probate for the District of Southington, hath limited and allowed six months from the date hereof, for the creditors to the estate of STODARD NEAL, late of said Southington, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debared a recovery. All persons indebted to said estate, are requested to make immediate payment to

JOHN NEAL, Jun. Executor.

Southington, Oct. 4, 1828.

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Book & Job Printing.

EXECUTED WITH CARE AND DESPATCH.

AT THIS OFFICE

PRINTERS' BLANKS

OF ALL KINDS.

For sale at this Office.

POETRY.

THE WOMAN OF FASHION.

Small her ambition was, but strange.
The distaff, needle, all domestic cares,
Religion, children, husband, home, were things
She could not bear the thought of; bitter drugs
That sickened her soul. The house of wan-
ton mirth
And revelry, the mask, the dance, she loved,
And in their service soul and body spent
Most cheerfully: a little admiration,
Or true, or false, no matter which, pleased
her.
And o'er the wreck of fortune lost, and health,
And peace, and an eternity of bliss
Lost, made her sweetly smile, she was convin-
ced.
That God had made her greatly out of taste.
And took much pains to make herself anew;
Bedaubed with paint, and hung with orna-
ments
Of curious selection—gaudy toy!
A show unpaid for, paying to be seen!
As beggar by the way, most humbly asking
The alms of public gaze—she went abroad:
Folly admired and indication gave
Of envy; cold civility made bows,
And smoothly flattered; wisdom shook his
head,
And laughter shaped his lip into a smile;
Sobriety did stare; forethought grew pale;
And modesty hung down the head and blush-
ed.
And pity wept, as on the frothy surge
Of fashion tossed, she passed them by, like
sail
Before some devilish blast, and got no time
To think, and never thought, till on the rock
She dashed, of ruin, anguish and despair.

THE CHRISTIAN WOMAN.

O how unlike this giddy thing in Time!
And at the day of judgment how unlike!
The modest, meek, retiring dame. Her
house
Was ordered well; her children taught the
way
Of life—who, rising up in honor, called
Her blest. Best pleased to be admired at
home
And hear reflected from her husband's praise,
Her own, she sought no gaze of foreign eye.
His praise alone, and faithful love, and trust
Reposed, was happiness enough for her.
Yet who that see her pass, and heard the poor
With earnest benedictions on her steps
Attend, could from obedience keep his eye,
Or tongue from due applause. In virtue fair,
Adorned with modesty, and matron grace
Unspeakable, and love—her face was like
The light, most welcome to the eye of man;
Refreshing most, most honoured, most desired
Of all he saw in the dim world below.
As Morning, when she shed her golden locks,
And on the dewy top of Hermon walked,
Or Zion hill—so glorious was her path;
Old men beheld, and did her reverence,
And bade their daughters look, and take from
her
Example of their future life: the young
Admired, and new resolve of virtue made.
And none who was her husband asked: his air
Serene, and countenance of joy, the sign
Of inward satisfaction, as he passed
The crowd, or sat among the elders, told.
In holiness complete, and in the robes
Of saving righteousness, arrayed for heaven,
How fair, that day, among the fair, she stood,
How lovely on the cloud that met her steps!

EXTRACTS FROM AN ADDRESS ON THE SUB-
JECT OF PEACE AND WAR.

Delivered in this city on the evening of Sept. 7.

While we are constrained to admit the
general prevalence of human depravity,
it is not to be denied that public war, with
its concomitant evils, exhibits a most
direful example of that depravity, and a
terrible combination of those lusts which
oppose the true interests of humanity,
both in respect to the life that now is, and
that which is to come. If we attempt to
trace its effects, we behold desolation
and misery to the utmost boundary of its
dominion. We see nature and art ming-
led, and humanity suffering in all her re-
lations. The path of our research will
be through burning cities and ruined
states; through fields of blood and slaugh-
ter; and we shall find the plenty, the
amity, and the felicity which abounded
under the reign of Peace, blasted by the
paralyzing touch of this demon. O ye
hills and vales, how often have ye echoed
the wailings of human woe which war has
occasioned, while insensible man has
been trumpeting its praises!

Favored by the kind providence of
God, to have an abode far from the seat
of war, we have been too little affected by
its dreadful realities. Dazzled by the
false glory of national dignity and mili-
tary achievement, we have been too blind
to the immense sacrifice of human happi-
ness by which that delusive honor has
been obtained. We have been animated
with the intelligence of victory, and even
the voices of the professed disciples of
the Prince of Peace, have been raised to
swell the triumph of ambition and re-
venge. But we should have paused, and
surveyed the sanguinary field, or the deck
of the war-ship where that victory was
won. There is the naked reality of victo-
ry. And what is it? Ah! my brethren,
it is earth's bosom drenched with the
blood of her children. It is humanity op-
pressed, wounded, maimed and dying. It
is the triumph of murder; brother of
brother. The victory of battle is the wid-
ow's wail and the orphan's tear. Loud is
the sound of the boasting trumpet.—
Deeper is the groan of misery.

Our view of the evils of War is not
limited by the boundaries of this mortal
state. Far beyond this boundary, the
spiritual eye penetrates. And here, we
have the most affecting view of the op-
position of this diabolical custom to the
best interests of man. This fleeting life,
transient enough at best for accomplishing
its infinitely important purposes, is cut
short, and forever terminated by this fell

destroyer. Man, frail, dying man, is not
permitted to live out half his days. The
invaluable spirit, capable of a holy trans-
formation which would have fitted it for
the glories of immortality, is driven from
its probationary state in its moral pollu-
tion, to meet an incensed God, and be ad-
judged to perdition.

That man was not made to tyrannize
over his fellow man is an obvious truth.
Nor are the blessings of freedom of so
little value, that they are to be relin-
quished without concern. It must certainly
be admitted, that it is right to defend our
persons and our property, by all proper
means. But is it right to adopt any mode
of defence which violates the precepts of
Jesus Christ? Is such a mode of de-
fence worthy of the confidence of any
man who fears God? Have we not, on
this subject, adopted the maxims of ear-
nal policy, wrapped ourselves in a cover-
ing of our own device, and cast away the
shield of the Almighty? Are the prom-
ises of Divine protection to him who trusts
in the living God, of such little worth in
our estimation, that we are willing to
abandon all true hope in them, which we
certainly do, when we reject the com-
mandments of our Saviour?

If we can demonstrate that it is right to
take the life of another to save our own,
after we have used other means without
success, surely, this principle implies no
right to take life to save our property or
our liberty. This principle, whether it
be correct or not, gives us no right to at-
tack with the weapons of death, even an
invading army, so long as we have reason
to believe that that army will not murder
us, if we put on the whole armour of
God, and reject that which the spirit of
this world offers. And where is the man
that will presume to say, that if we should
deal with such an army upon the very
principle of Christianity, and overcome
evil with good, that we should be under
any necessity of taking their lives to save
our own?

It is a favourite maxim with some, that
preparation for war is the best preserva-
tive of peace. But has not this maxim
been proved false in fact? Let us look
at Great Britain. Has her constant war-
like attitude, and her sensitive national
pride, secured to her the constant posses-
sion of her rights and the inestimable
blessings of peace? If so, why has she
been complaining for ages of the conduct
of other nations towards her, and of the
violation of their treaties? And why has
her sword been unsheathed forever?—
From the year 1110 to the present, a pe-
riod of about 700 years, England has had
24 wars with France, beside others.
"260 years of the 700, were employed
by these nations in butchering one another.
From 1161 to 1471, a term of 310
years, 186 were spent in war. From
1368, they were at war 101 years in 103,
having a peace only of two years dura-
tion." What a fine exemplification of
the principle, that preparation for war is
the best preservative of peace!

We have enquired whether war ever
gives redress, on equitable principles.
We now ask whether wars in general
give any redress whatever?—Review the
result of the last war between the U. S.
and Great Britain, which terminated more
favourably than many others. Did we
obtain redress? Did we find our impres-
sed seamen restored to us, and an addi-
tion to our treasury, adequate to the
spoliations of our commerce, the infringements
of our rights, and the expenses of the war?
Instead of this, do we not find thousands
more of our fellow citizens torn from us,
and a reduction of millions from our treasury?
Instead of the long lost son being restored to the anxious
mother, her husband was taken from her
never to return. Instead of welcoming to
her embrace the companion of her youth,
the heart of the disconsolate widow was
made to bleed anew by the slaughter of
the son. It will be said by some, that
our national dignity was established.—
And what was the honour we obtained?
Was it not an honour in which the beasts
of prey may outvie us? That of fighting
until some of the combatants were killed,
and the rest were tired of the business?
But we seriously ask the man who cher-
ishes the highest opinion of this dignity,
whether he is prepared to affirm, that it
is an equivalent for the treasure expend-
ed, the miseries endured, the morals cor-
rupted, the lives sacrificed, and the souls
lost?

The solemn period hastens on, when
God will make "inquisition for blood."
An inquisition, my brethren, which will
proceed on very different principles, from
those which the spirit of pride, ambition,
and revenge, now urges in its own de-
fence.

From the American Baptist Magazine.
BAXTER'S SAINTS' REST.

We know that it is too late in the day
to inform the Christian community, that
Baxter's Saints' Rest is a work of pecu-
liar merit;—as well might we give a la-
boured essay, to prove that our daily
bread is a common blessing. As our an-
imal system is sustained by the stuff of
life, so the hearts of Christians have been
nourished by the spiritual food contained
in this volume of consolation. We will,
however, remark, that many works of
merit lose their influence over the minds

of succeeding generations, either by the
antiquated style in which they are writ-
ten, or by some peculiar sentiments they
contain. Such is not the fate of this
book. The man of letters will never lay
it aside, as unworthy of a rank among the
standards of refined literature, nor will
the sectarian deny himself the pleasures
and benefits, which a perusal of it never
fails to afford to the serious reader. This
is one of its prominent traits. It will
maintain its high standing amid the im-
provements of successive ages, and con-
tinue to support and cheer the Christian,
through all the changes of his toilsome
pilgrimage to the land of promise.

Were it not for some object of attain-
ment, which we set before our minds to
awaken our zeal on the journey of life, in-
action would palsy all our powers, the
world would become dormant, and we
should never reach the goal of laudable
desire. This is the principle which ac-
tuates the man of business, and sets in
motion all the machinery of society. If,
then, the men of the world are continual-
ly on the stretch of enterprise to gain
honour, pleasure, or riches,—surely the
Christian ought to press forward, with un-
tiring energy, till he win the prize of his
high calling. Yes, the heavenly rest
which is promised to the Christian, eclipses
all that the world calls good and great,
and ought to prompt him to daily
deeds of benevolence, give new ardour to
his prayers, and fresh confidence to his
hopes. And we know of no manual bet-
ter than Baxter's Saints' Rest, to aid the
Christian in the accomplishment of such
holy purposes.

This work has passed through various
impressions; but we wish to call atten-
tion to the Boston stereotype edition just
published. It is printed in a neat size,
ornamented with an elegant copperplate
vignette and likeness of the author, and
sold at such a reduced price, as will place
it among that class of books which is pur-
chased in quantity by those benefactors,
whose donations are covering our land
with valuable religious works—and there
never was a book better suited to meet
the object of such donors.

The multiplicity of heads and sub-
heads, into which the work was originally
divided, has caused much unnecessary
confusion in the reader's mind; and we
highly approve of the improvement made
in this edition, by simplifying its divi-
sions. It will be a valuable addition to
Sabbath School Libraries, as it will then
be placed in the hands of the numerous
teachers in these invaluable institutions;
and we anticipate that the improvements
and reduced price of this neat edition,
will give a more extensive circulation to
this invaluable work.

MISCELLANEOUS.

A SPECULATION ON THE NUMBER OF PLAN-
ETS IN THE SOLAR SYSTEM.

By Sir Richard Phillips.

The orbit of the earth being but a point in
the vastness of space, the distance of the fixed
stars affords no sensible annual parallax; or,
in other words, the plane of the orbit forms no
sensible difference of angle with the fixed stars
at the two extremities of the orbit.

This might be an argument to prove that
the earth is stationary. We infer many things
from facts less strong—but in this case we al-
low considerations of immensity to have their
due weight. We infer that the fixed stars are
so distant, that, with our eyes and instruments,
an orbit of 190 millions of miles in diameter,
cannot be seen at the nearest fixed stars.
This is rational; for, in the infinitude of space,
even billions of miles become points, though
in those relative points are contained all the
wonders of the creation.

Nor ought we to limit our contemplation of
these wonders, to a point of a billion of miles
in diameter, for the indefinite subdivision of
matter renders a point but the tenth of an inch
in diameter, capable of containing as many
wonders as one of a billion of miles; and it is
from these descending grades, that arises
those subtle phenomena of atoms, which are
exhibited in all the varieties of grosser sensi-
ble existence. I call one the heights of space,
as rising above us, and the other the depths of
space. Our tools for penetrating both, are
the Telescope and the Microscope—but, how
inferior both are to the objects, is evident
from the facts, that we discover in the heights
of space, shoals of thousands of fixed stars,
which in the largest telescopes are but points;
and in the depths of space, perfect animals,
as low as the least microscope will reach, be-
low which animals there must subsist atoms
infinitely smaller, to sustain the mechanism
of their vitality and organization.

Such being the facts, can we wonder that
the annual parallax is less than a quantity,
which, even if that quantity, would place the
fixed stars at a distance of 32 billions of miles?
Hence, however, the distance is necessarily
greater than 32 billions; but, for argument,
we will consider it but 32 billions. Now, 32
billions, expressed in figures, stand thus—
32,000,000,000,000,

and yet, if the stars were at a less distance,
there would be a sensible parallax!

Now then, on whatever hypothesis we con-
sider the Sun as acting on the planets, wheth-
er by the silly and absurd one of attraction, or
by gaseous propulsion, and action and re-
action, which I maintain; the Solar influ-
ence must be considered as meeting the Stellar
influence half way, or at least at 16 bil-
lions of miles distance.

A question then arises, Whether the whole
of this distance may not be replenished with
planets, like the space which our eyes and tel-
escopes reach?

The distance of the earth from the sun is
95 millions; but 95 millions goes 168,420 times
in 16 billions; consequently, if there were
planets ranged round the sun, at the distance
of the earth, there might be no less than 168,
420 in the Solar system. Nor would this pro-
digious number counterbalance the mechan-
ical action of the sun; for the sun in size is
equal to a million of earths.

Nevertheless, there are three planets in
this distance, and, if the analogy prevail,
there might then be half a million of planets.
Taking Herschel as another standard, and
considering that planet to be twenty times
more distant than the earth, then there would
be 8421 times the distance of Herschel within
the mechanical action of the Sun. But there
are, within the distance of Herschel, 7 major
planets, 3 minor ones, and 18 satellites; or 28
separate bodies. The distance, 8421, multi-
plied by 7, would therefore give, by analogy,
58,947 as the number of major planets, and,
disregarding the minor ones, above 150,000
satellites.

The series of distances is doubtless an in-
creasing one, and the number in Herschel's
distance may not obtain in the next equal dis-
tance; but, if we suppose there is but one
planet in every equal distance of Herschel,
this gives above 8400 major planets.

I suspect that in due time other planets will
be discovered between Jupiter and Saturn,
and between Saturn and Herschel; but I feel
convinced, to demonstration, that the solar
system must contain hundreds, if not thou-
sands, of planets more than have yet been dis-
covered. No inference to the contrary is af-
forded by the proportions of matter in the
known bodies; while the different positions of
the planets at one time, does not render it im-
probable that the quantity of matter in the
whole, may be equal to that in the Sun, a con-
sideration which supports the previous infer-
ence.

How much, too, such views enlarge our
ideas of time, for, if the year of Herschel, at
20 times distance, is 80 of our year; what
must be the year of a planet 1, 2, or 3000 times
more distant than Herschel?

I advance all this as a speculation founded
on analogy. It has no connexion with my
theory, that all power and force, however dis-
guised, is matter in motion, and caused by the
transfer of other motions often capable of being
distinctly traced, and thereby becoming knowl-
edge.

It is a mere inference of arithmetic, hith-
erto, I believe, unnoticed, and may perhaps be
respected by those who have so much ready
faith in attraction, suction, repulsion, gravita-
tion, projectile force, caloric, and the like!

I hope the speculation will not enrage the
astrologers, and lead them to set the figure of
my nativity, and treat me as, they say, Carden
treated Mirandola. On mentioning it the
other day to a renowned Platonist, he told me
that, in spite of the moderns, he still believed
that there were but seven planets, and that
Herschel, &c. were mere optical illusions!

Knightbridge, June 10th, 1828.

A BACHELOR'S CONFESSION.

The first young lady with whom I was par-
ticularly interested, was the daughter of a
farmer of considerable property and respecta-
ble connexions. She was intelligent and un-
assuming, possessed great sweetness of dispo-
sition and an easy and fascinating address.—
For several weeks I fondly hoped and believed,
the long wished for "good" was obtained.
But as my brief acquaintance in the family rip-
ened into intimacy, I at length discovered
that my goddess, though a farmer's daughter,
was wholly uninitiated in the mysteries of do-
mestic management. A blast from heaven
would not have been more appalling than this
discovery. A dark cloud gathered over my
hymenal prospects, and threatened an abrupt
termination of my fondly cherished hopes.
Painful as was the effort, I resolved on an im-
mediate and final abandonment of the pursuit,
unless, indeed, by great gentleness, she could
be reclaimed. Thus determined, I sought to
introduce the subject of domestic economy in
conversation, without very distinctly manifes-
ting my own opinion, endeavouring to solicit
hers. After some little hesitation, she frankly
avowed her conviction, that it was grossly in-
delicate for a lady of fashionable education, to
superintend in person, domestic concerns;
and that she had come to the settled conclu-
sion never to appear in her kitchen. I cordi-
ally thanked her for this full and frank dis-
closure of her sentiments, and as frankly com-
municated my deliberate resolution, not to
make any person mistress of my family, who
would not be mistress of my kitchen. After
playing off some few airs of coquetry, as sighs,
and tears, and of diplomacy, as regrets and un-
changeable opinions, the negotiation was de-
termined. Her mother at this moment com-
ing in, bearing her arms full of wood, not a
little increased my disgust at the above senti-
ment, and hastened my departure. In bidding
her farewell, I expressed an earnest wish,
that she might never experience the disastrous
consequences of indulging such high toned and
ruinous doctrines. I could not forget her,
and often inquired of my friends near her,
after her welfare. She soon after married a
young merchant in fair business, and carried
her high notions into full operation. The con-
sequences may be easily guessed. With ex-
travagant furniture, numerous servants, and
attendant expenses, her husband's affairs be-
came embarrassed, and his creditors alarmed
for the safety of their debts. Hoping to find a
reformation in his domestic management, they
delayed pressing him till hope had fled, when
they seized his effects; and the high minded
and accomplished Zelia, had the mortification
of returning to her father's house in less than
one short year, a victim to her conceits.

ÆTNA
INSURANCE COMPANY.

Incorporated for the purpose of Insuring
against LOSS and DAMAGE by FIRE
only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible
manner—offer to take risks on terms as
favourable as other officers.

The business of the Company is principally
confined to risks in the country, and therefore
so detached that its capital is not exposed to
great losses by sweeping fires.

The office of the company is kept at the
East door of Morgan's Exchange Coffee-
House State-street, where constant atten-
dant is given for the accommodation of the
public.

The Directors of the Company, are,
Thomas K. Brace,
Henry L. Ellsworth,
Thomas Belden,
Samuel Tudor,
Henry Kilborn,
Joseph Morgan,
Stephen Spencer,
Griffin Stearns,
Dennison Morgan.

THOMAS K. BRACE, President,
James M. Goodwin, Secretary.

Hartford, June 21.

NOTICE.

THE subscribers have formed a connection
in business, under the firm of A. & C.
Day & Co.

BOILES & DAY.
CALVIN DAY.

HARTFORD, SEPT. 15, 1828.

NEW WHOLESALE STORE.

A. & C. DAY & CO.

WE have taken a Store 25 rods North of the
Court House, and are now opening a
fresh stock of Foreign Piece Goods, which
they offer to Dealers only. Merchants and
others wishing to purchase, are invited to call
and examine their assortment.

A. & C. DAY & CO. offer their services
to Manufacturers as Agents for the sale of
Domestic Goods. They solicit consignments
from Cotton and Woolen Manufacturers, to
whom the most satisfactory references will be
given, and liberal advances made, if desired.

DRY GOODS
AT COST.

THE subscriber having made arrangements
to discontinue the business of retailing
DRY GOODS, offers his stock of Goods at
great bargains—his object being to close his
business immediately, the public are assured
they will find his goods at very reduced prices—
many articles will be sold much less than
cost.—The public are requested to give him
an early call, as his sales will continue but a
few days.

CALVIN DAY.

Hartford, Aug. 30, 1828.

JOHN OLMSTED

IS opening the most extensive assortment
of DRY GOODS, calculated for the ap-
proaching season, that he has ever offered;
many of which will be sold to country mer-
chants at New-York prices.

ALSO,

A full supply of Tariffville and English In-
grain Carpetings, new and elegant patterns,
and every article pertaining to a carpet ware
room; which he offers cheaper than they can
be obtained at any Carpet Store in New-
York or Boston.

Hartford, Sept. 27, 1828.

THE Subscriber has just received per Ship
Aspasia, from Liverpool, an additional
assortment of

CHINA & EARTHEN
WARE.

ALSO—is now opening a large assortment
of GLASS WARE, just received from the
New England Glass Company. Part of the
above consists of entire new patterns. The
above, with a large assortment of EARTHEN
and GLASS WARE, in the original packages,
is offered for sale to Merchants as low as can
be purchased in this, or the New-York, or
Boston Market, and on as liberal terms,
by,
PETER MORTON.

Warehouse, corner of State and Front Sts
Sept. 13. 1m94

J. W. DIMOCK,

MERCHANT-TAILOR,

Has just returned from New-York, with a gen-
eral assortment of Goods in his line, consist-
ing in part of

BLUE, black, brown, olive, green, and
mix'd Broadcloths and Cassimeres; Vest-
ings; Goats Hair and Indigo Blue Cambrics;
together with every article of Trimmings usu-
ally found in a Tailor's establishment.

N. B. Fall Fashions are
received. All orders thankfully received and
faithfully executed.

TRACTS have been received at the De-
pository.

October 4.

THE BAPTIST PREACHER

IS published in monthly numbers, consist-
ing of original Sermons from living Baptist
ministers. Each Number contains at least
sixteen octavo pages, printed on superior pa-
per. The Second Volume will commence in
October, and the present is a good opportu-
nity for those to subscribe, who wish to com-
mence with a Volume. The quantity of mat-
ter will be increased in the Second Volume
by the use of a smaller type, and various oth-
er improvements will be adopted. Price, One
Dollar a year, payable in advance, or within
three months from the time of subscribing.
Every sixth copy gratis.

WILLIAM COLLIER, Editor.

Boston, September, 1828.

NEW-YORK AND HARTFORD
STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Tho's. Stow.
The MACDONOUGH; Capt. LUTHER SMITH.

PRICE OF PASSAGE, \$5 00.

THESE Boats having been thoroughly re-
paired, and put in the best condition,
have commenced their regular trips between
New-York and Hartford, and will continue to
run through the season on the following days

The Oliver Ellsworth will
leave Hartford, MONDAYS and THURS-
DAYS, at 11 o'clock, A. M.; and New-York
TUESDAYS and FRIDAYS, at 4 o'clock,
P. M.

The Macdonough will leave
Hartford, WEDNESDAYS and SATUR-
DAYS, at 11 o'clock, A. M.; and New-York
MONDAYS and THURSDAYS, at 4 o'clock,
P. M.

Passengers will be received and landed at
the usual landing places on the River.
Stages will be in readiness on the arrival of
the Boats at Hartford, to forward passengers
to Massachusetts, New-Hampshire, and Ver-
mont.

CHAPIN & NORTHAM, Agents.

Hartford, March 8, 1828.

\$0.00,1 REWARD.

ANY way from the subscriber, an indent-
ed boy named CHAUNCEY HUNT-
ER. This is to forbid all persons harbouring
or trusting him on my account.

WILLIAM GOODRICH.

Wethersfield, Oct. 2, 1828.